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CONCENTRATION

THE SECRET OF SUCCESS

WRITINGS OF JULIA SETON, M.D.

THE SCIENCE OF SUCCESS

FREEDOM TALKS No. I

FREEDOM TALKS No. II

CONCENTRATION

MARRIAGE

THE RACE PROBLEM—MONEY

THE PSYCHOLOGY OF THE SOLAR
PLEXUS AND SUBCONSCIOUS MIND

Concentration

THE SECRET
OF SUCCESS

BY
Julia Seton, M.D.



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EDWARD J. CLODE

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CONCENTRATION
THE SECRET OF SUCCESS

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THE DESIRE FOR S U C C E S S

WHenever we ask anyone to tell us what the world is seeking; what he thinks the world wants most to secure, he will answer that in his opinion the whole world is seeking happiness. No matter how diverse or obscure the paths may seem, they all lead toward this one point, and everything in life combines to make for this one emotion.

In order to be happy, man has determined that he must be what he terms successful. When we find out from an individual what he calls success, we have mastered the secret of the thing which will make him happy.

We may ask a hundred different people what they mean by success, and we will get a hundred different answers. Webster defines success as, "favorable results; prosperity," and this is the definition which is

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generally accepted. Success, when rightly interpreted, means simply the power to do what we want to do. No matter what anyone else wants to do, or what he might accomplish, that would not be our success. No one can really secure success except from his own plane of comprehension. There are those who look upon money and the power to amass it, as the only true success; they might have anything else the world can give, and yet they would feel unsuccessful and cast down. Another may want love, and he might win honor, fame, money, yet missing love, the one thing he wants, he would be poor, unhappy, and unsuccessful. Success is a purely personal possession, and does not admit of a universal interpretation.

Granted that success really means getting what we want, and failure is the lack of power to do this, the next question which presents itself is, Why does not everyone, in every

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walk of life, get just what he wants, when he wants it and for as long as he wants it? Why are we not all successful according to our plane of desire? This is the vital point, and the vital answer to it is, we are successful or unsuccessful through our own unaided law.

Success can be arranged for in every life, just as simply as can any other attribute of human existence.

It is an acknowledged fact that we have and express in ourselves just as much or as little as we have power to recognize and think possible of attainment. Success comes to us because we compel it. It does not wait around and then rush in without an accompanying effort on our own part. We achieve because we believe we can achieve, and we plan toward that end.

The physical world of competition is where some people look for what they call success and happiness, and on this plane many seem to be pecu-

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liarly subject to bad "luck." They are always working, striving, and never attaining. They are always "out of a job." If they go into business, they make a failure of it. If they take up any kind of occupation, they get sick and lose it. They are always poor. They live in lack, and lack is evidenced by every cell of their bodies. The whole world is full of individuals who are always complaining of their "bad luck." They are never successful. This is the world-wide expression of the unfortunate man. He never gets anything he wants, and he has always lived a stranger to happiness. It has never occurred to him that the whole thing is due to his own error of position. He does not know that if he would look the whole world fearlessly in the face and ask for what he wants and make no compromise, he would get it.

The man who goes at anything in a half-hearted way, with the appear-

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ance and thought that "luck is against me," will always find that "luck" is against him; he makes it so by his position toward it. No one will knowingly employ anyone who is a "has been," a "dead beat," or a "no good." The successful business man wants men who are "lucky," and whose zeal, courage, ambition, and belief in their own accomplishments make them a "mascot" for those who employ them. Every kind of work in the world is clamoring for "live ones," but there is positively no commercial value for the "dead ones" who glut the market.

There is a lot of difference between the man who is "hunting a job" and the one who is looking for work. Lots of people would "like a job" if they thought it did not mean work for them. They are looking for a nice, soft, easy place, where they can draw their salary without much exertion on their part. The man who wants work is not long

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without it. If he knows how to ask for it, he can secure anything that he wants and keep it until he gets tired of it or outgrows it, and then he can find another position just as easily. He is always happy, for he knows how to get and keep what he goes after, and he knows that no one can take it from him but himself. But the man who is only hunting for a job is frequently out of work after he gets a job, unless someone is constantly helping him.

The thing which makes the difference between successful and unsuccessful men is simply a difference of recognition of existing conditions, seen and unseen, and their own relation to these conditions. We have within us a vital power against which everything else is powerless, if we know it and know how to use it. This center is the powerhouse of our being, and here we attract and accumulate force; it is ruled over by our thoughts and our will.

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We can attract anything in the universe to us on which we set our thoughts; we can then will it into position for transference to us.

Thoughts are things, and whatever a man "can think" he can become. He can fashion his own material universe by the simple correct control of his own thinking. The man who wants ten acres of land can fashion his desire in his mind and attract it to him in reality.

No one can hope to vitalize anything into a successful termination or continuation for himself or for others, who has not the torch of intense throbbing life burning within him. The consciousness of our own power lights the candle of the latent soul energy, and develops us along positive creative lines of application.

When we have thoroughly learned this lesson of our own power and control of the energy within, we become master over all external things. We have power then over all the

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negative forces in the universe. We are the highest expression of conscious power, and it is for us to command, they must obey.

The man on the lowest round has within himself the leaven of thought force which allows him to rise through his own increasing understanding. In concentration he has an open door no man can shut. Concentration is not alone for those who are in specialized states of consciousness, it is the natural birthright of the man with the hoe as well as the mystic. It is thought force centralized that produces form. Concentration creates not only the thing itself but the way by which that thing may be accomplished. There is nothing in heaven or earth, God or man, but spirit mind and spirit form. Through concentration man links himself with the true life, and from seemingly impossible conditions he brings about himself the fruits of his powerful thinking and

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becomes lord of all his earthly kingdom.

It is our own fault if our lives narrow down to limitations, and our hopes to petty confines. It is our own fault if our work degenerates into the deadly routine of drudgery, in which we do always what others want us to do in order to build up their success, in which we can have little part. It is our own fault if we do not recognize our immortal birth-right of freedom, but go on in paths where we hear only the death-knell of success and personal attainment.

It is not given to all to be equally great, or there would be no longer an expression of growth on this plane; but it is given to everybody to know the truth of his own latent possibilities and to develop them to the uttermost; to have high ideals and ambitions, and to work them out into the highest form of energy.

THE NEED FOR CONCENTRATION

CONCENTRATION is the first step towards conscious power. (Without concentration a life cannot expect to pass along in paths of peace. When we wish to know the difference between the physical, mental or psychical development of nations, races, countries or individuals, we can easily determine it if we look at the difference in their power of concentration.

Greece concentrated on art and beauty until she became a world of artistic wonder. Part of a nation concentrated for liberty, and the feet of the Pilgrim Fathers trod New England shores. A people concentrated for freedom, and the shackles of millions of slaves fell before them. (Concentration is the vital essence of all life, and without it there is no real purpose, no real control.) Upon

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the power of concentration, more than upon any other one thing, depends our law of attracting, controlling and mastering life's conditions.

(Everyone is born into this world in some direct line of concentration. One is not born an American, an Englishman, an Irishman, a Jew, or a Chinaman, by chance; everything comes by the laws of natural relationship. Every individual is just whatever he has made himself, through concentration, during his cosmic journey. He has built himself by the power of his own thought, and this thought energy is expressed in the objective conditions in which he finds himself.

Whenever we see an individual anywhere in life, whether successful or unsuccessful, from the Goulds, Vanderbilts or Rockefellers of the millionaire world to the common street-sweeper and rag-picker, we may be sure that they are, one and

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all, the direct result of their own creative energy, both inherited and acquired. We have a long line of millionaires on the one hand, and a long line of paupers on the other; we also have many lives that stand for success, power, and liberty of personal action. Besides these, there is a world full of failures and unfortunate expressions of lack. What has brought about these different expressions, and where did the division begin?

Long ages ago, when the thought or mind of these individuals began operating, the Law was there, as certain and unchangeable as life itself. We are all just the thing which our own concentration has made us, and it depends alone upon our own self whether we will go on, year after year, in paths that lead only to deeper and deeper lack; or whether we will face around, start new lines of powerful thought concentration which will lead us out

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from bondage into limitless freedom.

One day, on a street in Boston, I saw an old woman selling papers. Her hair was gray; her skin brown and wrinkled; her clothing shabby, and only half sufficient for the chill of the hour. She was simply poverty stricken, and her thin, piping voice trembled as she called her papers in an effort to compete with the crowd of newsboys around her. Many bought her papers, being drawn to her through sympathy and her evident need. I felt sorry that, with her gray hair, so near the grave, life should have only this to offer her. I sought a reason for it, and asked her to tell me her history.

She was the daughter of a minister. Her mother had been the proverbial meek little woman of history, perfectly fitted to be her father's wife. Her grandfathers, on both sides of the parental tree, had been ministers. She gave me a graphic sketch of the long line of

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concentration into which she had been born and in which she had continued. There was a long line of concentration for lowliness of spirit; for grace; for the utter sinking of self; lack of demand for place or power; lack of self-righteousness; absolute submission; sown through generations, sown by her in her own life, and it had to bring forth its fruit. It did it in the form of that gray-haired, beautifully ragged old woman, who in the last days of her declining years, gathered her harvest on the cold streets of a rich city, underfed, poor and alone.

She was still true to her inherited concentration, for, while I questioned her, she said: "Health, money and happiness are not for me. My family have borne the cross of poverty and sickness all their lives, and borne it nobly; and some day the Father will give us our reward."

It is not hard to see where her mind was poised and where that of

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her family had been poised for generations; nor is it hard to see the inevitable result from such a cause as that long line of concentrated thought force. They could not escape the effect of the Law they had built for themselves, and they will go on kissing their cross for generations yet to come, for their every thought is delaying their own possessions. She said: "Some day the Father will give us our reward," never knowing that the "day" was, by just that simple Law, put eternally beyond her, and that finally charity will feed her, clothe her, and bury her. All these are but the natural expression of the Law she set in motion for herself.

Then there is the story of the great composer Liszt. His brother wanted to be a great land owner and own farm after farm, and scorned the musical inclinations of Liszt. Liszt would not share his brother's ambitions, and ran away time after

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time to follow his desire for music. In after years, when the brother had by constant attention become a large and wealthy farmer and Liszt was still a poor, struggling composer, the farmer called on Liszt and, finding him out, wrote upon a card, "Herr Liszt, Land Owner." When, in the course of time, the composer returned the call and found his brother absent, he left his card with the inscription, "Herr Liszt, Brain Owner." Here are two examples of acquired concentration. Each followed his own line, becoming what he desired, although born under the same inherited concentration. One wanted land, concentrated, worked for, and obtained it. One wanted music, and the world to-day pays tribute to his concentration.

On these stories hangs all the truth of the Law. Whatever we wish to become, we may become, because no one says no to us but ourselves. No one limits us but our-

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selves. No one makes us pass along in paths of lack but ourselves. Whatever we have or do not have is a world picture which we hang on our own life, and it tells everyone who runs and can read, the whole story of just how skillful or unskillful we are with the tools that were given us in the very dawn of our existence.

We are living hourly in a world full of glorious opportunities, and full of a substance from which we can fashion our own environment. There is no limit set for us save the one our own understanding places upon us. We may have and hold and use all that there is, in just the hour we awaken to our own natural power of creation.

Our conditions, both in environment and body, are simply the product of our own consciousness. The rag-picker is only this and nothing more, because this is what he has fashioned for himself from the substance of his own thought world.

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He will remain a rag-picker as long as he has only a rag-picker's vision. As soon as he recognizes something better for himself, and sets about fashioning it by the power of concentrated thought and action, he will receive it.

Our thoughts are our creators, and they must create for us just what we direct them to create. It is no one's fault but our own if we set them to fashion a concentration of lack and limitation. The man is always the actor; the substance is always acted upon by thought force; and our homes, our friends, our bodies, our positions, everything, are only the outside picture of our inner self; and they are proof positive of the freedom or bondage of our own thought world.

We may be whatever we wholly desire to be, and our expression will follow us in form to the very limit of the power with which we plunge our consciousness.

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The moment a life desires anything, it becomes related with that thing, and it has established the Law which will bring it into union, if it knows how to fulfill the Law and then does it. Desire is the prophecy of its fulfillment, and when rightly directed, will bring to us even the things we have once called impossible, and then wisdom will make them our own.

Desire is the first out-reaching of the Law; it is the God-push within us trying to get us into relationship with the things which the ALL LIFE has always had in store for us, waiting the hour of our unfoldment.

When we once learn the truth of the power of our own workmanship, the next step is to decide just what we wish to express and then set about fashioning it in consciousness. Man is a discoverer, a creator, an unfolders, and he must use all his tools to express himself. He first

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discovers the plan of his life and relates it with the Universal life. He must know what he wants and know that it is his, just as soon as he can manifest it. We always get our own on every level of consciousness. No Law can take our own away, because our own is whatever we have created for ourselves, and it belongs to us by the great cosmic law of having discovered the plan.

Once we have discovered the plan, we must then create mentally. Man is a conscious creator, and he must always create the form in which his own shall express for him. It is our business to know just what we want, and just how we want it, and then to create it in this form. The next step is to go on unfolding finer and finer expressions of the form; thus fulfilling the Law of constructive living.

Before anyone can discover, create, or unfold conditions to persist, he must have won control over

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his own mind, and be a conscious manipulator of his own thought tools. No one can ever hope for an expression of power as long as he cannot control, direct and understand his own being.

The unsuccessful lives are the non-concentrated lives. The sick minds are the abstract minds. The utterly helpless multitude, that are always the object of charity, are those who have no concentration, or have fixed ideas of negativeness; and the puny plans they have discovered for themselves plunge them into constant relations with creations of lack, limitation and failure.

When thinking has not been passed into form, it is of little value in life; and when thinking does pass into form in our life, through unconscious, negative concentration, it can ruin us; but when thinking is consciously passed into a fixed power, and used for a powerful purpose, it can become the pathway to

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the very centre of Universal wisdom, and open the portals to divine discoveries and creations, which become the foundation for wonderful expressions in our life, and an aid to generations yet to come.

The first step on the path of Concentration is to own our own field of consciousness. Only about half the world does this. All the sick world, all the failure world, is owned by its own and other people's negative thoughts. It is interesting to notice how few there are who are really in control of their own minds. The field of consciousness is open to every kind of random, drifting thought forms; and many carry around minds which are ready to receive every negative thing that is projected into them either by individuals or conditions.

Often a thought will get possession of a mind and stay with it. Thoughts will pour in just as they please, bringing what they please,

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and the mind must accept them unless it is master of itself.

People will lie awake all night long, muse and brood all day over an unwelcome thought that possesses them, instead of owning their own field of consciousness and banishing the things which are only making them miserable.

The concentrated mind owns itself. It is the divine thinker of its own thoughts, and it declares just what kind of food the mind shall feed upon; it sets a guard upon its field of consciousness and will not allow a thought that is less than constructive to enter in. It picks up the thoughts which will reveal to it a perfect plan of life, then projects a perfect image of that plan and, standing firmly by its own creations, it fashions them again and again with increasing skill, until the whole structure of the self is brought into harmonious at-one-ment.

Our thoughts are tools, and the

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life substance is shaped with these tools. Every hour we can stand before our half-formed self and with tools a thousand times finer than those of the finest craftsman of the physical plane, we can cut, from our own thought atmosphere, forms of exquisite perfection, until body, environment, friends, even our whole life, is a world picture of peace, power, love, joy, health and wealth, limitless and free.

Thoughts must be taught to centralize in ideas; we must first pick out the thing we wish to fashion. If we want health, we must get the idea of health; we must think health thoughts and shut out the thoughts of disease by simply displacing them with the strong, positive idea of health. We must keep this thought of health before the mind until it becomes impossible to think disease. We fill our field of consciousness with the thought of the well, the strong, the powerful; the

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HEALTH of life. We force the pictures of hospitals, sanitariums, and sick people out of our minds. We create health in consciousness until the energy set in motion manifests in form. No matter how we appear, we look at ourselves, and we see only the perfect self; we hold this idea; we do not let a thought of anything else enter. At the start, other thoughts will attempt to enter, for we have not yet learned how to completely close the door in the face of unwelcome ideas; but as we go on centralizing in thought, we come to where we can hold the thought of whatever we wish as long as we wish; lay it down when we wish and take it up again when we are ready. Then we no longer fear the old thoughts when they do return, for under the power of concentration, no old thought can return more often than we can replace it with a new one of health and power. After a while the old negative ideas give

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way, having exhausted their own vitality, and are easily displaced forever by our new positive thought creations.

After we have learned to concentrate until we can hold one thought as long as we desire and have played with our own thought world, as men toss balls, and find that we are really the master of our own ideas, our next step is to begin to create the image and pass our idea into form. As long as we have only the idea, we have only realization; but when we can pass this idea into a perfect thought form, created from the indestructible thought substance of the Universe, we are on the path towards actualization, and just a little more practice will make the things we have fashioned come from out the Absolute and cluster around us in physical embodiment.

In order to create an image we must see the thought picture of the idea. If we have an idea of health,

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then we must lift ourselves aloft in a thought form of health. We must stand out in consciousness whole, vital, radiant; we must work on this thought picture until we walk right out into mental space, our whole being — body, flesh, tissue — glowing, gleaming and quivering with a health divine. We must make the Christ within us rise in our consciousness before it can ever be actualized in flesh and form. We must work on this creation until it is perfect.

No matter what our desire may be, we pursue the same plan. Whatever we expect to manifest in form we must first discover, create and unfold in consciousness. If we want wealth, we must always see the perfected plan of supply. The moment we can centralize and hold the desire, we are creating it, and if we know how to persist in this conscious imaging of our own creation, nothing in the whole world of Laws

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can keep it from fulfillment. This is the ONE GREAT LAW, and it is too high for contradiction. "As a man thinketh in his heart, so is he," and creation in consciousness is the reality of "thinking in our hearts."

After one has centralized in thought, then concentrated, then created, his next step is to "let go" and simply hold this conscious image, feeling and knowing that this great Creative Energy of the Universe is flowing through it, pushing it into form. There is nothing in this whole visible Universe that did not first stand complete in the thought world. The building lives in the mind of the architect; the song lingers in the heart of the composer; the acorn holds the energy that projects the oak; and man is no exception to the rule. But only as he knows the power of the energy that creates can he become powerful in producing the things created.

When we have mastered the law

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of concentration we are lords of our own life. We then can be whatever we want to be. We are our own unaided law. We can soon learn to declare the Law under which our own life shall pass. Loss, failure, poverty, sickness and disease may indeed be real to the world around us, but they do not exist for us nor for those whom we can aid into the vision of the higher Law. We live to operate this Law for ourselves and for those who can comprehend it. Some lives turn away like "Ephraim wedded to his idols." They "hug and kiss the spokes of their wheel of agony." They really do want health, wealth, love and peace, but the price of concentration and creation is too great; they want more to be undisturbed in their old thought habits.

Centralization in thought, concentration upon the thought, then creation in consciousness; this is the perfect Law of liberty. We can see

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ourselves and others in a new light. We begin then to pass the simple act of thinking into a fixed power, and we quit forever thought relationship with anything we do not want. We never spend one moment vitalizing into power anything that is not for our highest good. We pick out only the things which will make our life just what we desire, and we lift these things aloft in our thought world, projecting them consciously into form, and walk on serene and calm, undisturbed by any old thought force; knowing that our own must come to us, for we have created it for ourselves by our deeper wisdom. Negative things cannot exist for us in this new world of scientific spiritualized being.

This is not castle building; it is creation. In the old days, we built "air castles," knowing they must fall. We built them to fall; but in our new understanding we create a new condition. We build these con-

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ditions into the very heart of the Cosmic Law, and we build them to stand, for we know now the eternal truth that "With what measure ye mete it shall be meted unto you."

We have an immortal birthright to freedom and an abundant supply of everything. It is only the perverted thinking of the minds of men that has externalized lack in any form. Humanity must learn now the truth that no one limits us but ourselves, and that we get our supply simply by our own understanding.

Under the old Law we drifted along without concentration, mere puppets, acted upon by every random thought and condition, never knowing that we were free or bound, rich or poor, well or sick, happy or sad, successful or unsuccessful, not by our external but by our internal conditions. In the old thought, the things outside ourselves seemed real and beyond our control, and never likely to yield to our puny efforts.

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But now we know that man was never meant to be anything but master of all this lower kingdom; that he is the highest expression of all life here and now; that it is for him to command, and externals must obey. This is the Law, and there is no appeal from it.

We come into our kingdom in the hour we withdraw from the thought of the limitations of external things and manipulate them with the higher power of our own unfolded consciousness.

Union with the power of the Cosmic Life is a possible thing for every human life, and our personal expression is but the remote picture of our place in the Cosmos. Our concentration may become the very tree of life, and our conscious creations the fruit of our growing. We can choose this day what we will serve; the world is full of health and wealth and love.

BREATHING AND CONCENTRATION

THERE are many text-books on breathing; so many, in fact, that the student halts in a maze of wonder as to which to follow. They are all good, and each teaches some part of truth. There is nothing the developing world does half so imperfectly as breathing. Air is life; to breathe it is to keep ourselves alive, young, strong and vigorous on the physical plane; and on the subjective plane we can use our breath as a vehicle by which we reach the Divine life.

Most students think breathing is a hard and strenuous task, and only to be accomplished after long and persistent application. It is hard to tell where this opinion had its origin; it is not true; never was and never will be.

It is the most natural and simple thing in the world to breathe for the

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energy that creates, and do it on all the planes of our being.

It does not mean a violent gymnastic respiratory effort, persisted in indefinitely; nor an hour of shutting ourselves away from interruption; nor a going to the "mountain top"; nothing of the kind. It means just a simple in and out passage of the physical breath, done consciously and for a definite purpose. Just a breathing out of all the dead, worn-out things within us, and an in-breathing of all the vital, pulsing things which we desire, floated into our being through the connection of our breath life with the **ALL LIFE** ether which encircles us.

We can make contact with the Universal supply of health, wealth, happiness, in fact, with everything we want, at any time in our everyday life, anywhere we may be at the time of our need. We can vitalize ourselves inwardly and outwardly with this great creative energy just

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as easily when in a crowd of people, or hanging on to a strap in a crowded car, as we can if we were alone on a mountain top or locked in the seclusion of our own room.

There is one sure and certain way to make this connection with Divine supply, and one which every one may use and demonstrate as a good way. That is through concentration; thinking creatively of the thing we need, and then breathing ourselves into connection with it. We may concentrate forever, and if we do not place ourselves as a scientific link between our need and the supply, we will never make it ours. We hear people say, "I have concentrated for years; have never faltered in my thinking; have believed and worked and never laid down my hope, and yet to-day I do not make good my concentration, and I must believe that there is something wrong with this philosophy." Where do these students fall down in their

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results? It is simply because the have worked entirely on the receptive side and have not created. The one who desires and does not breathe to create his desires, is not really at-one-ment. There is no other way of demonstrating our control and power except through the power of our breath. When we have learned the true science of the breath, we will never want for anything; we will keep our concentration until, through this increasing development, we pass into that Divine knowledge of the spirit where we understand that we breathe the breath of life into our own nostrils. It is given us before we ask, but we must take it.

In our every-day physical work our point of contact with physical things is our hands. If we want anything that is anywhere within our reach, what do we do? We don't sit down in hopeless despair and mourn, concentrate, hope and pray.

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for it, and almost cry because it does not leave its present position and come to where we are. No, indeed; we just square ourselves for a big reach and, taking our position firmly, we reach out, clasp it with our hands, haul it bodily into place and put it just where we want it.

What our hands are on the physical plane, our breath may become for us on the subjective plane, if we learn how to use it consciously. The Laws of the subjective world are no more complex than are those of the objective, only the student does not understand the instruments of the subjective plane so well as he does those of his physical surroundings.

Concentration is the first step toward attraction and attainment. It places us in the correct position with the Universal forces, and makes it possible for us to get ready for a strong pull in the right direction. Have you ever seen a crowd of men getting ready to hoist a heavy beam?

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The foreman gives the word to get ready. The men all take their own point of vantage for a lift, and then with one strong, tremendous pull, the beam slowly swings into place. This is physical concentration; physical actualization. The concentration of the mind is the same; the reaching out of the breath is the same, only working with the invisible law of God, which is just as tangible on its own plane.

When we have placed ourselves, and concentrated upon the thing we want in the Universal supply, and breathed for it consciously and persistently, there is no more chance for it to escape us than there is for the beam to refuse to obey the strong physical strength of those who will it into place.

Long, deep physical breaths raise our bodily vibrations until we are enabled to unite subjectively with everything in the Cosmic ether around us. When this union is per-

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fect on both planes, we can draw into our environment everything we want.

It is better to concentrate on and breathe for one thing at a time, for not many of us are equal to the task of doing more than one thing at a time and doing it well. We can afford to let everything take its turn in our life; we do not have to hurry. Let us be sure we know what we want. We cannot make contact for actualization if we are halting and unformed in our desires. The Law exists to be fulfilled only for those who have power to command their own creations.

When we begin these creations, there will be times when we will feel that, in spite of our concentration, we have not connected. Our thoughts will not rise higher than our head. Never mind; it is only because we have not yet succeeded in raising our physical vibrations. We can breathe ourselves on to the moun-

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tain tops of feeling, and after a while we will seem to pass on to any plane we wish. When our vibrations are equal on all planes, we become filled with a sense of eternal possession, and no longer recognize a condition as possible that can separate us from our desires.

A conscious rhythmical breathing, persisted in from day to day, will, and does, polarize us with the Universal supply and lift us *en rapport* with the great ocean of actualization. This is the Law; there is no appeal from it. The one who operates it consciously and powerfully, receives according to the degree he vitalizes it. The key to life is the Law. KNOW the LAW. Get operation of the Law, and the rest follows just as naturally as the current runs along the wire.

DIRECTIONS FOR BREATHING D U R I N G C O N C E N T R A T I O N

WONDERFUL power will manifest as a natural sequence to correct breathing. The student should take from ten minutes to half an hour to concentrate, according to the rapidity with which his mind is capable of seizing and formulating ideas. During such concentration, decide which of the attributes necessary for development you most require, as each is a distinct force. Concentrate upon it in all its bearings; upon that to which you will devote its power when won. Make the desire impersonal as well as personal. Condense the subject of concentration into one word, if possible, or a very few words.

When concentration is ended, commence movements by placing yourself in as tranquil a mood as possible. With every inhalation, think

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the word or words which are the subject for concentration. When inhaling, hold yourself positive, except in such cases as will be mentioned later; that is, hold the purpose of retaining and assimilating the force desired. Try to realize that with every inhalation you are in reality drawing, from an unlimited supply, the needed force. This can only be accomplished by faith, in the beginning; but gradually you will realize that you are becoming stronger, and faith will give way to knowledge, and you will see that you are literally drawing into yourself the energy that creates and which must ultimately give the desired power. Every spiritual, as well as material idea, object or attribute, exists primarily as energy in the Universal Mind and is capable of being attracted by individually developed minds into their aura to augment its kind, and there remains to be dissipated in form, according to the

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power and development of the individual.

If the idea of health should be chosen, consider yourself as perfectly healthy, harmonious, symmetrical; in fact, just as you would desire yourself to be as regards health. If some particular organ is affected, hold the image of a perfectly healthy organ in your mind while thinking the word and breathing.

When you desire to send some requisite force to another person, hold yourself as an instrument through which that force may be disseminated; drawing it to yourself, by inhalation, releasing and directing it by exhalation; holding yourself positive in exhalation. Never send anything but an impersonal force. Remember that nothing comes back to you but the things you send out, so be very careful of your creations. Make every conscious creation one of health, wealth and love, both for yourself and all others.

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Some students require considerable practice to enable them to concentrate upon one word or sentence throughout the series of movements, but gradually the power will be attained. Remember that not only this life, but many others have been given to the negative creations, and you cannot expect to undo in a day that which has taken centuries to accomplish; so be patient with yourself. Remember that "we build the ladder by which we rise from the lowly earth to the vaulted skies, and we mount to its summit round by round."

BREATHING EXERCISES

ALL inhalations should be made through the nostrils; all exhalations through the mouth.

1. Stand evenly on the bottom of both feet, with hands hanging at sides. Draw in the breath slowly, while raising hands outward and upward until backs of hands touch above the head. Then slowly exhale air, letting hands fall until first position is resumed.

2. Stand with hands raised above the head, palms out; exhale while lowering hands and describing half circle, touching toes as nearly as possible without bending knees. Inhale slowly, raising hands, resuming first position.

3. Hold arms at sides; while inhaling, slowly raise right arm until perpendicular. While exhaling, lower right arm and raise the left. Then inhale again, and while inhaling, lower left arm and raise the right as before, and so on.

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4. Stand upright and bend from the waist line, first to the right, as far as possible, then to the left, in same manner. Inhale while bending to the right, exhale while bending to the left.

5. If you have any organic disease, do not take this exercise without consulting a physician. Inhale slowly, drawing in until the lungs are filled and the abdomen extended as far as possible. Retracting abdomen, exhale until the organs are in a normal position.

6. Fill the lungs slowly; when filled, exhale as quickly as possible in three spasmodic movements.

7. Inhale as quickly as possible, and exhale slowly in three spasmodic movements.

8. Stand upright with arms hanging; while inhaling, bend the body from hips slowly forward as far as possible. Exhale as you straighten up and bend back. A weight or dumb-bell, weighing from two to

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five pounds, may be held in each hand when it is desirable to increase muscular action.

9. Lie down on the floor, feet together, arms at sides. Fill the lungs with air, and hold it until you have twice raised and lowered your arms above your head horizontally, touching the backs of the hands together. Exhale slowly as the arms lower the last time.

10. Take a full breath, while lying on the floor; extend the arms full length perpendicularly in front of the chest; touch hands; open arms until hands touch floor on either side of you, twice. Exhale while bringing arms up the last time.

11. Still lying on the floor, inhale while raising the right leg until it is as nearly as possible perpendicular with the body. Exhale while raising right and lowering left in the same manner; repeat.

12. Still lying on the floor, inhale slowly, drawing in until the lungs

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are filled and the abdomen extended as far as possible. Retracting abdomen, exhale until the organs are in a normal position. If you have any organic disease, this exercise should not be taken until you have consulted a physician.

The movements of each exercise should be made from five to twenty times.

After the student has fully mastered the breath he can drop these physical exercises; taking simply the thought, projecting the image, and pass directly into the silence.

Breath, concentration, silence; this is the trinity of creation. The Cosmos knows its own Laws; from it is our human life born.

DIRECTIONS FOR CONCENTRATING

THE student should first get physical silence. He should sit or stand in a comfortable position and get perfect relationship with his body. One cannot go far in centralization or creation, when an uncomfortable foot, hand, or chair demands attention. Get right, on the physical plane first, before you start to find other levels of consciousness.

The next step is to centralize in consciousness. Stop diverse thinking. Pick up one thought, no matter what, and hold the mind to it as long as possible. Try this over and over until the mind will keep to the one thought from five to ten minutes. If the thought of health is chosen, think health; of all it would mean; what use it would be; what we mean by health. Think of it in all its details; work out a fine understanding of just what health is and what it

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means to possess it. If the mind wanders, or other thoughts drift in, displace them again and again with the conscious thought of health, until only the health thought remains. Whatever word is taken for centralization, practice with it until it can be held to the exclusion of any other thought, before passing on to the next step of conscious imaging.

After having centralized, the next step is to build these thoughts into form. If the thought has been health, we begin to see the self just as we want it to be. Every life knows just how it wants to be. Everyone has a divine image which their higher consciousness holds before them, whispering just what they may become. Find this image, and live and luxuriate in the belief that it is manifesting now. We try to see ourselves perfect at once. This is imaging wholeness, but if we cannot see wholeness all at once, take up one thing at a time. First

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take that which we believe is the least perfect and see it whole. No matter what it is, see a perfect image, and be blind to anything less than this perfect image.

Creation in consciousness comes slowly to some students. The old distorted self will intrude negative ideas again and again into the thought world; but after repeating this creation powerfully for a while, the act of consciously imaging wholeness becomes easy, and no time is needed to project a perfected image. At each concentration the image can be worked upon, and each time it will become more perfect.

Conscious imaging is the greatest secret of the present age. It has always been used since mind began, but in the past it was used without a full understanding of its power. The Metaphysicians; Hypnotists, Suggestive Science teachers have always included it in their methods, but were unconscious of its real

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value and never instructed their patients in its deep spiritual meaning.

There is not an hour of our life that we are acting without an image. Every thought, every word, carries with it the form. If some one speaks the word "rose," we at once see some kind of a rose. We do not see a tulip or any other kind of a flower, but something which we have called a "rose" immediately takes form in our mind. We cannot read a poem or a story, but our mind follows form in picture projection. "Some day I'll wander back again to where the old home stands; beneath the old tree, down the lane, afar in distant lands." What do we see? Read this quotation again and think about the picture our idea centres project: It is not hard to see it.

Just as the teacher of drawing reads a story to the class and then has each one draw just what his idea centres registered; just so is Life always telling us a story, and we are

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pushing out into consciousness the forms we have power to project.

There are some minds which are full of negative images. Their whole field of consciousness is lined with distorted thought forms of poverty, lack, disease, fear, shanties and hovels, built for themselves in consciousness and revitalized every day by their own energy; then they turn with puny questioning and wonder why their objective life is hourly taking on the same expression. We must learn this lesson, that just what we project into form in consciousness cannot refuse to manifest for us in our external world. We must know that we can never expect perfect manifestation from imperfectly formulated thought images.

Some of our first images must, through ignorance, be very crude. So are the artist's first pictures; or a poet's poems; or a composer's songs; or an architect's plans. But as we go on mastering the art of

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creating in consciousness, we grow more and more perfect, until we can really build a "temple not made with hands, and a house eternal in the Heavens."

After we have centralized and created, then the next step is the Silence. This is where we make our own life the link between the great creative spirit of the Universe and the thing we have created. "Through life comes life," and when we have finished our work and rested in this infinite energy, we make our own life the scientific link between the energy that creates and the thing we have created, and it flows through us, vitalizing our creations into form.

We remain in this silence, knowing "IT is finished," until we feel the return of active thoughts; then we come again to our common human life, and walk on, expecting hourly to meet the things which we have projected.

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First: just an abiding knowledge of the thing we want. Just a conscious projection of a perfect image; beatific; glorified. Just a consciousness of Infinite supply. Just a holding of our own thought world steadily as a flame glows; then walking on each day in calm security; turning again and again into peaceful at-one-ment with our source. This is the pathway of the strong; the whole, the useful. Their life is the light of the world, and "a city set on a hill cannot be hid."

DIRECTIONS FOR GOING INTO THE SILENCE

IN the beginning the student needs to be alone. He should have a time and place in which to begin his exercises. The first thing is to take a comfortable position, either standing, sitting or lying down, as may best suit him. He should then choose the attribute he wishes to develop and take from ten to fifteen minutes to concentrate on it. He should think of it in all its details; just what possession would mean to him; he should create it from the mental attitude of interior possession. If health is chosen, he should see himself just as he would be. No matter what subject may be chosen, he should always see the perfect interior expression of it. He should never build anything but a perfect image, and feel that it is capable of being materialized by him.

The next step is to begin the in-

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breathing of long, deep breaths, and at every breath he should feel and know that he is really drawing to himself from an inexhaustible supply, everything he desires; and he really is, for every material as well as every spiritual thing exists as force in the universal energy and is capable of being attracted into especially developed auras and there lifted aloft in form.

After the student has concentrated and established a rhythmical breathing, he should feel that it is finished, and then proceed to pass himself into the great creative silence, where the thing he creates can become vitalized with an indestructible energy.

The last step is to withdraw the mind from the external world; to relax and live in the full consciousness of power, and this is accomplished by assuming a listening attitude. Get quiet—quiet—and still more quiet;—listen—listen—; this is the

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way to the centre of being; listen—listen—listen; so deep that you can hear your own heart beat. When you can hear the beating, or even feel fully the vibrations of your blood pulsing through your heart, you have come close into the universal rhythm and are awake in the supra-consciousness of your own mind, and you are ready to make the great creative cosmic union.

In this atmosphere we create by just the act of recognition; we **KNOW** that we **ARE**. This is not thought force; it is revelation. We retain this consciousness of Infinite union until every fibre of ourselves passes from the state of “becoming,” into “being.” Then we have finished our silence for that time, and can return to take up the common consciousness of our daily life. We now find ourselves strong, vital, vibrant with a new power which was secured in this state of spiritual chemicalization.

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Some lives seem to take a long time to develop to this point of understanding; but it is not really a hard nor wearisome task to find the centre of being within us. The perfect rhythm of the breath should be established during concentration, so that when we go into the deeper consciousness the breath may take care of itself. It will be useless to attempt to awaken the supra-conscious mind if the breathing is tense, or demands conscious attention or control. The physical breath is only the expression of divine atmosphere, and once the physical rhythm is established, no more attention need be given to it; breath on the higher plane is simply life. It is only the soft, natural, deep passing in and out of the physical breath, done first consciously and for a definite purpose, then relinquished and carried on by natural relationship.

It is not a strange, mysterious, metaphysical thing, this going into

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the silence; but a sane, scientific, tangible truth, which anyone who cares to know may demonstrate for himself, and the inevitable outcome of it is perfect development; is WHOLENESS.

Just a moment of powerful concentration; just a moment of stillness, deep as life itself; just a moment of conscious infinite union, and our human mind becomes the perfectly adjusted wireless instrument which registers the cosmic intelligence and secures its messages.

Remember, a concentration so full of force that it is alive; an inbreathing of cosmic energy; then a stillness so intense that we touch the cosmic heart; then supra-conscious recognition of our ONENESS. Our being is then flooded with a divine power, and we become "as one who walks a pathway fashioned from the stars, and sheds his light about him as he goes."

THE TRUE SILENCE

WHERE do we go when we go into the Silence? Not many students really know.

They have a confused idea of stillness, but beyond the plane of physical silence, few there are who have any real conscious correspondence.

The silence is simply the functioning of the supra-conscious mind of man, and is a condition normal to everyone. It is capable of being brought into expression by those who know the true laws of their own mind.

There are three states of consciousness with which each individual may become familiar. The first is the common mind, or that part of the mind which is always busy with the external world and its laws. The second is the sub-conscious mind, or the mind of the psychic self. This is simply the film of the camera behind the lens of the objective or common consciousness or mind. The third is

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the supra-conscious mind, and is simply that part of the consciousness with which we contact the higher etheric vibrations and register them in the psychic mind, to be used as thought force in our common mind.

We can live at will in each one or all of these states of mind; and we are known by the amount of power we express in them all. We all know the individual who has no correspondence with any of them except the common consciousness. He gives us a distinct picture of his personal self; the exaltation of his personal ego is too plain to be mistaken. He is a knower of things; a manipulator of the world of form. He lives in a material world, in a material body with five material senses, and everything outside of his common mind and its functions, he calls a fad, a freak, or something visionary. He is normally related to the physical universe, and he stays normally related until, by the great cosmic law

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of evolution, something stirs within his being which lets him know there are still some things he does not know.

The psychic or sub-conscious mind is that state of consciousness formed by the union of the common and supra-consciousness. It does not exist in itself; it is the function of the psychic self; and it keeps intact all that is given it. It pours these records back into the common mind whenever anything stimulates it into action.

One who is living in the control of the psychic self and its mind, is introspective, abstract, incoherent, and often useless. This part of the mind should only be used as a storehouse in which the experiences of life are kept.

The supra-conscious mind is that state of consciousness which registers the higher cosmic vibrations. It is the wireless station which catches the universal messages. It is always

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receiving and sending out radiant energy; vitalizing both the common and sub-conscious mind with power. When one knows the truth of the existence of this function of his own mind, he has indeed found the "well of water" within himself from which he can drink, and it becomes in him a "well of water springing up into everlasting life."

Most students, in their first attempts to get into the Silence, never get farther than the place where they go to sleep. This is a natural action of the common mind, for its function is to deal with thoughts, and when it is no longer needed to do this, its next function is to sleep. In order to go on, the student must first master the art of stilling his common mind and yet keep it awake. After this is accomplished he is ready to find the sub-conscious state.

When one reaches the sub-conscious or psychic mind, he at once becomes auto-hypnotic, and feels an

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inclination to remain in a half sleeping and half waking state. He grows more and more introspective and subjective, until all subjective sense is lost. This is as far as some students ever get. They stay there luxuriating in subjective fancies and visions, returning to the common consciousness without ever having sensed the truth of the other state of power lying just a little further on.

Just as one must conquer the habit of sleep in the common mind before he can find the true subjective self, so must he conquer the habit of visions, vibrations and introspection of the sub-conscious mind before he can feel the real power of the supra-conscious mind. The one who stops on the psychic level of consciousness of the sub-conscious mind, will forever remain a babe in wisdom beside the one who, knowing the Law, sets out to find its full expression.

When we have awakened the psy-

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chic or sub-conscious mind, then we shall touch the supra part of our consciousness, and this is a place of absolute cessation of physical sensation. It is action of mind so high that it appears to be motionless and thoughtless. It is higher than the human thought production, and it comes surging through the being simply as energy. It is only momentary, and it touches as a flash of lightning, so quick and so intense is its expression; but the mind that touches it never forgets; and once touched, it can be touched again, until after a while the student can still his common mind, waken his psychic or sub-conscious mind energy, and contact with the supra mind at will, and then, turning to the world life around him, his daily life will take on a power unknown by those who have only the contact of the common, or even the sub-conscious or psychic mind.

When we have made the common,

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the psychic and the supra mind ONE, and operate them all from the spiritual power of the supra mind, we have returned to our Source, and we can sink our string of thought into the fathomless, for we are really "grappled to the rock of ages."



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